THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*Humble yourselves before God, and bring forth fruit meet for repentance. . . . Yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken.*" BOOK OF MORMON, ALMA 13: 13, 14.

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THE PRIESTHOOD LOST AND RESTORED*

ELDER JOSEPH FIELDING SMITH

PRIESTHOOD IS DIVINE AUTHORITY which is conferred upon men that they may officiate in the ordinances of the Gospel. In other words, Priesthood is a part of God's own power which He bestows upon His chosen servants that they may act in His name in proclaiming the Gospel and officiating in all the ordinances thereof. All such official acts performed by these duly authorized servants are recognized by the Author of our salvation.

The question of Priesthood or divine authority is vital, since it concerns the salvation of each of us. It is impossible for a man to enter the kingdom of God without complying with the laws of that kingdom. Only authorized officers may properly officiate in rites and ceremonies of the kingdom. No man has the right to assume the authority and officiate without being ordained to the ministry. To do so is an unauthorized and illegal act.

Adam received the Holy Priesthood and was commanded by the Lord to teach his children the principles of the Gospel. Moreover, Adam was baptized for the remission of his sins; for the same principles by which men are saved now were the principles by which men were saved in the beginning. In that day as many as repented and were baptized received the gift of the Holy Ghost by the laying on of hands. Adam made all these things known to his sons and daughters. As time went on men departed from the truth and the Priesthood was withdrawn. All flesh

*From an address delivered over Radio Station K S L, Salt Lake City, Utah, U.S.A., Sunday evening, May 29th, 1927.

became corrupt, and the Lord said: "The end of all flesh is come before me; for the earth is filled with violence."

So the flood was sent and the earth was cleansed from its wickedness. The Lord then appointed Noah and his sons to stand at the head of the human family. Noah, too, received the Holy Priesthood and taught His children the Gospel. However, after a few hundred years had passed men became corrupt and refused to follow the teachings of their fathers. Again there was an apostasy. During this time there was one man in the city of Ur, among the few that remained faithful to the Lord, who sought after righteousness. In his own words we have this story:

In the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence:

And, finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers.

CONCERNING MELCHIZEDEK

The Lord answered Abraham's prayer, and he received the Priesthood under the hands of Melchizedek, king of Salem, who is called king of peace. Melchizedek was a great High Priest, and so faithful was he that the Church in his day called the Priesthood after the Order of the Son of God by his name, or the Melchizedek Priesthood. Many Christian teachers have been greatly puzzled because of the reference in the Book of Hebrews to Melchizedek. Bible commentators have scratched their heads and reached false conclusions trying to solve the mystery. It was not Melchizedek who was without father and without mother and without beginning of days or end of life, but it was the Priesthood which he held. The proper reading of this scripture is as follows:

For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually.

Because of Abraham's faithfulness the Lord promised to make of him—through his posterity—a great nation and a blessing to all nations to the end of time. Said the Lord:

And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father.

The descendants of Abraham, the tribes of Israel, became the chosen people of the Lord according to the promise. The Lord honoured them, nourished them, watched over them with a jealous care, until they became a great nation in the land the Lord had given to their fathers. Notwithstanding this tender care and the instructions and warnings this people received from time to time through their prophets, they failed to comprehend the goodness of the Lord and departed from Him. Because of their rebellion they were driven out of their land and eventually were scattered among the nations. Their Priesthood was lost and they were left in spiritual darkness.

When Christ came He found Israel—the remnant that remained of Judah—in apostasy and wickedness. Scarcely was there a man remaining who had faith and comprehension enough to worship the true and living God. Our Lord endeavoured to bring the wicked nation of Jews to repentance. He offered them the fullness of His Gospel—that same Gospel which had been declared to Adam, to Enoch, to Noah and to Abraham—the higher principles of which had been taken away with Moses, who left with Israel the law instead as a schoolmaster to bring them unto Christ.

AUTHORITY TO HUMBLE FISHERMEN

There were few among the Jews who would hear the Saviour when He came. His mighty works, His spoken words given in authority, His miracles, all that He did, fell on eyes that were blind, ears that were deaf, and hearts without understanding. The Lord again established His Church and the Gospel was declared to the contrite, the oppressed and the poor. He gave His authority to the humble fishermen of Galilee, and after His resurrection, sent them into all the world with the message of salvation to every creature.

As the Church grew and spread, especially after the death of the Apostles, false doctrines crept in. Pagan philosophy became mixed with the truth, and the simple, plain, principles and ceremonies of the Gospel, so clear that the unlearned and common people could understand them, became so changed and mixed with error, mystery and ostentation so foreign to the doctrines of Christ that the people were bewildered and confused. False teachers arose, and again the Priesthood was withdrawn from among men to be restored at a better and more favourable day. . . .

The time of the end is now. The Priesthood has been restored, never again to be taken from the earth, but to continue until all things are accomplished. On the fifteenth day of May, 1829, came John the Baptist, a resurrected being, to the Prophet Joseph Smith and Oliver Cowdery, and, laying his hands upon their heads, he said to them:

Upon you my fellow servants, in the name of Messiah, I confer the

Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.

Shortly after this visitation Peter, James and John, the three chief Apostles of the days of Christ, came and conferred upon these two men the Priesthood of Melchizedek. In April, 1836, there came to them also Elias, who committed to them the keys of the dispensation of Abraham; Moses, who committed the keys of the gathering of Israel; and Elijah, who committed the keys of the sealing and binding power, that the hearts of the fathers should be turned to their children and the hearts of the children turned to their fathers, lest the earth be sorely smitten with a curse. . . .

WITNESSES TESTIFY OF RESTORATION

Joseph Smith and Oliver Cowdery testify to the world that these things are so. Here we have two witnesses who have spoken, and each remained true to his testimony to the end. And there are other witnesses. David Whitmer, Martin Harris and Oliver Cowdery state to the world that an angel came and stood before them and testified to them of these things, and that they heard the voice of God in the heavens bearing record of this truth. Sidney Rigdon with Joseph Smith saw God the Father and Jesus Christ His Son in a heavenly vision and received the revelation of the Lord concerning the restoration and the power of the Priesthood as well as the destinies of all men. . . .

The testimony of Joseph Smith and his associates is the most important thing in all the world, if it is true. Therefore it is the sacred duty of every man who hears their words to investigate and prove them for himself, to sift the evidence and to seek of the Lord to know. I promise any man who will do this that he shall know the truth; and if he desires to know with a humble heart, in the spirit of faith and with an unprejudiced mind, then he shall know that these witnesses declared the everlasting truth as they received it from the Lord. . . . I testify that these sayings are true, that the Priesthood has been restored from the heavens and the Church of Jesus Christ has been reestablished in the earth as a refuge for all who seek the Lord and a place in His glorious kingdom. May all heed the warning, I humbly pray, in the name of Jesus Christ. Amen.

THE PROPHET'S ACCOUNT OF AARONIC RESTORATION

Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon, and he began to write for me.

We still continued the work of translation, when, in the ensuing

month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.

He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me.

Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me—after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded.

The messenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us, and that I should be called the first Elder of the Church, and he (Oliver Cowdery) the second. It was on the fifteenth day of May, 1829, that we were ordained under the hand of this messenger, and baptized.—*Pearl of Great Price.*

RESTORATION ACCOUNT BY OLIVER COWDERY

An account of the restoration of the Aaronic Priesthood, in language more elaborate than the Prophet Joseph Smith was wont to use, was written by Oliver Cowdery and published in the *Messenger and Advocate*, 1834. A part of this writing is reproduced below, as it appears in *History of the Church*, Volume I. After speaking of his own and the Prophet's desire to hear the commandment "Arise and be baptized" given, Oliver Cowdery says:

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us His will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the gospel of repentance. What joy! what wonder! what

amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day"; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of Nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow-servant" dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High, and as we heard we rejoiced, while His love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever. But, dear brother, think further, think for a moment what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hands the Holy [Aaronic] Priesthood, as he said: "Upon you my fellow-servants, in the name of Messiah, I confer this Priesthood, and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as it was delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave, but one touch of the finger of His love, yes, one ray of glory from the upper world, or one word from the mouth of the Saviour, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me past description, and I shall ever look upon this expression of the Saviour's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease.

NOTTINGHAM CONFERENCE

MANY RESIDENT MEMBERS of the Church and their friends gathered at the Imperial Hall, Queen's Bridge Road, Nottingham, on May 6th, to be present at the Nottingham Spring Conference. President John A. Widtsoe, Sister Leah D. Widtsoe, Elders Richard L. Evans and Weston W. Taylor from Mission headquarters were in attendance. Present also were District President Waldo L.

Osmond and the following Traveling Elders of the Nottingham District: Brandt D. Jorgensen, Dalton E. Spencer, Vilace L. Radmall, Rulon W. Stevenson, Joseph E. Whitehead, E. Anthon Clayson, John P. Hopkinson, Fred H. Cox and Harold K. Richmond.

The time of the morning session was occupied largely by Sunday School scholars of the six branches of the District in developing the theme "The Last Dispensation." It was conclusively demonstrated by scriptural citations that the Gospel existed before the formation of the world, and that it will continue to exist throughout the eternities.

Missionaries and resident members were among those called upon to speak briefly during the meetings. President Widtsoe, in the second session, effectively used Robin Hood, who is said to have operated in Nottingham territory, as an example of a historical character the record of whose life and deeds has evolved from plain facts to pure fiction during the passing of the centuries. Such, he said, is what happened to the simple truths of Christianity during the long apostasy which followed the death of Christ and His Apostles. But the Gospel of Jesus Christ has been restored in purity with the fictional embellishments cleared away, and so-called "Mormonism" is this plan of salvation, President Widtsoe testified.

In the statistical report of the District activities read by President Osmond at the final Sunday meeting the following salient facts were reported: There are 490 members of the Church in the District, 94 of whom hold office in the Priesthood. Since last conference Traveling Elders have spent 15,893 hours in work pertaining to the proclamation of the Gospel; hours tracting have numbered 1,695, and 62 copies of the Book of Mormon have been put in circulation, as also 1,628 pamphlets and 36,254 tracts.

President Widtsoe stressed the truth that accountability of man is as truly a fact as his freedom to choose; hence, justice demands that man's reward will be commensurate with his works. Sister Widtsoe told how knowledge of the Gospel brings men in harmony with the Lord, which brings a peace and calm into their lives that is not known by those who have not found the truth.

Musical numbers by the Leicester Branch choir and by Miss Evelyn Leeming gave pleasing variety to the day's program. A Priesthood meeting and meetings of the auxiliary organizations convened between the larger gatherings. The missionaries met at District headquarters, 144 London Road, under the direction of President Widtsoe, on Monday, May 7th. Reports of the conference appeared in all of the Nottingham daily papers, namely: *The Nottingham Journal*, *The Nottingham Guardian*, *The Nottingham Evening News* and *The Nottingham Evening Post*.

JOHN P. HOPKINSON, District Clerk

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MAY 17, 1928

EDITORIAL

RESTORATION OF THE PRIESTHOOD

THE REMARKABLE EVENTS, in logical succession, which brought about the restoration of the fullness of the Gospel in these days, form a strong chain of evidence for the truth of the message delivered through Joseph Smith. Among these acts the restoration of the Aaronic Priesthood on May 15th, 1829, is of such peculiarly fundamental value that it is commemorated from year to year.

The plan of salvation is of the Lord's making, and its progress is under His care and direction. Therefore, the men who officiate in the operation of the plan must be called of God to administer in the required ordinances. They must have full authority. Such calls to authority must be direct; inward calls do not suffice. As a person must be baptized in real water, so if called to serve the plan officially he must receive authority directly from someone already in authority. Consequently, John the Baptist, who held the keys of the Aaronic Priesthood, appeared in person and by the laying on of hands ordained Joseph Smith and Oliver Cowdery.

The authority to act for God and to speak in His name is known as Priesthood. It is the power of God; therefore, necessarily, an everlasting principle that has "existed with God from eternity, and will to eternity, without beginning of days or end of years." There is nothing transient about Priesthood; it is ever existing and operative. By it the Lord controls and directs His vast creations; and by it in an infinitely humbler degree, yet in an equally real manner, His authorized servants administer sacred work within the organized Church. The true Church of Christ can not exist without an authoritative Priesthood. Naturally, therefore, in the work of restoration the time came when the authority of the Priesthood was conferred upon man.

Whenever, as by apostasy, the Priesthood disappears from the earth, it must be restored by visitations of competent heavenly beings. This has always been done. Every known dispensation has been inaugurated by the Lord Himself. He opened the dispensation of Adam, in the Garden of Eden; He spoke from the clouds in the days of the Christ, and announced the dispensation of the meridian of time; and before the kneeling lad, Joseph Smith, He ushered in the dispensation of the fullness of times. Then, one after another, came heavenly messengers to confer the keys of authority in their charge as required for the work of each

dispensation. Every act has been orderly, in its place, and traceable to an authoritative source.

The Aaronic or Lesser Priesthood is a part of the Holy Melchizedek Priesthood. It holds the keys of the preparatory gospel; including repentance, baptism, the remission of sins and the temporal needs of the Church. By its possession Joseph Smith and Oliver Cowdery were enabled to take the first steps towards the organization of the Church. A little later, the Melchizedek Priesthood was restored by the ministrations of Peter, James and John. Thereby the keys of the spiritual blessings of the Church were placed within the keeping of the Church.

The Church of Jesus Christ of Latter-day Saints affirms that it possesses the authority of the Holy Priesthood, committed directly from heaven. In this it differs from all other churches. Within this claim lies the explanation of the unrelenting opposition which the Church has had to meet and to overcome during nearly one hundred years. But, a tree may be judged by its fruits. The power of the Holy Priesthood has showered the Church with spiritual blessings, never surpassed in any age. By the proper use of the Priesthood, men have risen above their natural powers; and have brought certainty of knowledge and the happiness of truth to hosts of mankind. The living power of the Priesthood has overcome the foes of righteousness and blessed the children of men. By this power victory shall crown the efforts of the Church, and the purposes of God shall be accomplished on earth.—W.

JOHN THE BAPTIST

John the Baptist, who restored the Aaronic Priesthood in this day, was born shortly before the coming of the Saviour. His father was Zacharias, a priest in the temple at Jerusalem. His mother was a barren woman, "well stricken in years," of unquestioned righteousness.

John's birth and mission were foretold by an angel who appeared to his father. It was declared that he should "be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall be turned to the Lord their God. And he shall go before him in the spirit and power of Elias . . . to make ready a people prepared for the Lord." It was also announced that the child's name should be John.

The boy was carefully prepared for the mission that lay before him. When only eight days old he was ordained to the power of his mission. In his childhood he was baptized. His God-fearing and believing parents taught him the Gospel. From his earliest years his mission was enjoined upon him, "To overthrow the kingdom of the Jews, and to make straight the way of the Lord

before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power."

He accepted the call to battle against wickedness, sin and false doctrine, and to prepare the hearts of men for the coming message of Jesus. In his young manhood he set out to obey the Lord's requirement of him. The authorities probably refused him permission to preach in Jerusalem, so he made the adjoining wilderness his home and his pulpit. There he was found "clothed with camel's hair, and with a girdle of skin about his loins, and he did eat locusts and wild honey." It was an unusual thing in those days as in ours to find a man who could forget himself and his own comfort in his urgent desire to help his fellow-men.

His message was as simple as his garments and food. He warned the people to forsake their sins and to repent and be baptized. He told of the coming of the Lord and the beginning of a new day in the world's history. "The kingdom of heaven is at hand." So penetrating was his message, that multitudes came out to hear him and were baptized by him. The Pharisees and Sadducees also came to discover what was upsetting the usual order of things. With utter fearlessness "he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: but think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Soon the Voice in the Wilderness became the most powerful leader in Judea. Naturally, the old leaders disliked and feared him.

In the midst of his successful mission he taught that he was only a forerunner of One much greater, One, the latchet of whose shoes he was not worthy to unloose. In course of time Jesus came and was baptized by John. From that time on, John relinquished his leadership and devoted himself humbly to the cause of his Master. From a worldly view it was a great renunciation. He exchanged unquestioned religious leadership among the masses of his people for an inconspicuous discipleship in the meager following of an unknown son of a carpenter.

Soon afterwards John was cast into prison. Undoubtedly the "honourable men" of his day, those who in all ages have sought to win victory by stilling the tongue of truth, were active in securing his imprisonment, for they "feared him, knowing he was a just man and holy"; but the immediate cause was his disagreement with Herod concerning the ruler's marriage. "For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her." He would have put John to death, but he feared the multitude, who counted him as a prophet, and therefore kept him in prison. "But, when Herod's birthday was kept, the daughter of Herodias danced before them,

and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given to her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it."

Thus passed out of earthly life and into a glorious exaltation the forerunner of Christ, one of the notable characters of history. Like many others, John laid down his life for the truth he was commissioned to teach.

Priesthood is eternal; and a man's Priesthood goes with him into the next world. John held the keys of the preparatory Gospel, the Priesthood of Aaron. None after him, until the restoration, received these keys. Therefore, when the last gospel dispensation, in which we are now living, was opened, it became necessary for John to commit the authority of the Priesthood to those who in this age were called into service. This he did in person, and thus made possible the necessary preparatory work for the dispensation of the fullness of times. John, called the Baptist, was true to his calling in life and after death. The saints delight to keep him in remembrance.—W.

THE ORDER OF AARON

Fragmentary information of necessity makes any history of the Aaronic Priesthood cursory and incomplete; but many facts of its earth existence are known. By the inspired word of prophets it is known to be preexistent and eternally existent with the higher or Melchizedek Priesthood, being an appendage thereto. Biblical authority, as well as that of Joseph Smith and succeeding prophets of the Lord in this dispensation, gives justification for these statements—that the Priesthood after the Order of the Son of God existed from eternity and will to eternity, and that it comprehends the Lesser or Aaronic Priesthood.

Available records do not mention two orders of Priesthood until the days of Moses, and therefore to that point the Higher and the Lesser are here considered together.

The Holy Priesthood came to earth in the days of Adam, upon whom it was conferred by God. When Seth was sixty-nine years old he received it from Adam; at the age of one hundred thirty-four years and four months Enos received the priestly authority from the hands of Adam; when Cainan reached eighty-seven years Adam conferred the Priesthood upon him; Mahalaleel, at the age of four hundred and ninety-six years and seven days, next received the Priesthood conferred by Adam; Jared followed,

being two hundred years old when Adam conferred it upon him; Enoch came next; his age was twenty-five years, and Adam, still living, bestowed the authority; Methuselah, at one hundred years, is the last mentioned upon whom Adam conferred authority to act in the name of the Lord. Lamech received the Priesthood from Seth when the first mentioned was thirty-two. Methuselah conferred the Priesthood upon Noah when Noah was but ten years old. See Doctrine and Covenants 107: 41-52. Merely the leaders, the patriarchs, are here mentioned, but it is probable that during the first centuries of world history the entire worthy male membership of the Church of God were bearers of the Priesthood.

Modern revelation makes clear the fact that there was an unbroken line of men bearing the Priesthood from Noah to Abraham, through Melchizedek, who received it through the lineage of his fathers. This, however, was not the channel through which priestly authority came to Moses. He received it from Jethro, his father-in-law, who received it from Caleb, who obtained it from Elihu, upon whom it was conferred by Jeremy, who received it from Gad, who received it from Esaias, upon whom it was bestowed by God. Esaias lived in the days of Abraham and was blessed of him. See Doctrine and Covenants 84: 6-17.

To assist Moses in the mighty undertaking of leading the children of Israel from bondage, the Lord gave unto him Aaron and his sons, saying: "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons." See Exodus 28: 1-2.

The children of Israel proved themselves to be unworthy and incapable of living according to the higher law, and so they were given the law of carnal commandments, a temporal law, which may be administered by the Lesser Priesthood; this Priesthood is ordinarily merged with the Higher, but in Moses' time and thereafter until Christ, to meet a particular need of the day, it became in a measure distinct. During the lifetime of Moses the Lesser order operated under the direction of the Melchizedek Priesthood, but "the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory. Therefore, he took Moses out of their midst, and the Holy Priesthood also; and the Lesser Priesthood continued, which Priesthood holdeth the keys of the ministering of angels and the preparatory Gospel." See Doctrine and Covenants 84: 24-26.

The Aaronic Priesthood is not mentioned in the Bible by just this term, although it is referred to as being after the order of Aaron. It is also called the Levitical Priesthood, but it appears that some distinction is made in the Pentateuch between the Priesthood held by the sons of Aaron and that held by the

tribe of Levi, which tribe was accepted of the Lord "to do the service of the tabernacle" in lieu of the firstborn of all Israel.

The opinion has frequently been expressed that the Levitical Priesthood was an appendage to the order of Aaron as that order is to the Higher Priesthood, and that the Levitical order did not embrace the office of a priest. In support of this view Old Testament scripture has been cited that would give some justification for such an inference, but the order after Aaron and the Levitical order are used interchangeably by Paul in the New Testament (Hebrews 7: 11) and frequently by the Prophet Joseph Smith in modern revelation. However, some distinction is made between the two even in the last named place, but these mild distinctions may differentiate between the Aaronic and Levitical orders only as the former was given specifically to the tribe of Levi, which is the only case recorded in Biblical history of a Priesthood being so given to a tribe.

Authority in the Lesser Priesthood, as it was vested in Aaron, was bestowed upon his son, Eleazar, by Moses, before assembled Israel. Following this incident Aaron died. The word of the Lord then came to Moses to bestow *some* of his honour upon Joshua, his successor in Israel. The keys of the Higher order were taken from earth with the death of Moses, and the law of Israel, beginning with Eleazar the Priest, the son of Aaron, was administered under the Aaronic order from then until the coming of Christ. The Melchizedek Priesthood as an established order did not exist upon earth, but a few notable exceptions, among them Elijah and others, held the Higher Priesthood for special ministrations by direct appointment from God.

Virtual apostasy prevailed before the coming of Christ. The Lesser Priesthood, the orders of the Church, the law and its administrators had largely become corrupted.

John, called the Baptist, the harbinger of the Christ, whose birth and life were foreshadowed by prophecy, was the great bearer of the Aaronic Priesthood in the meridian of time. He it was who baptized with water and promised the coming of One who should baptize with the Holy Ghost. John administered the saving and essential ordinance of baptism to the world's Saviour. He held the keys of the Aaronic Priesthood in his dispensation, and following the abject apostasy, which verily did occur after the death of the Saviour and His followers, John was the heaven-sent messenger whose right and commission it was to restore anew the Lesser Priesthood. This he did upon the heads of Joseph Smith and Oliver Cowdery on the fifteenth day of May, 1829. This Priesthood remains with the Church to-day as an appendage to the Melchizedek Priesthood, which was restored later. Such, in bare outline, is the earth history of the Priesthood after the order of Aaron.

RICHARD L. EVANS

COMMENTS ON PRIESTHOOD

THE PRIESTHOOD is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent.—Joseph Smith, from *History of the Church.*

NO POWER OR INFLUENCE can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hyprocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou has reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.—Doctrine and Covenants 121: 41-46.

FROM THE MISSION FIELD

Release and Departure: Elder N. Homer Hansen, who has laboured in the Ulster and London Districts, has been honorably released and sailed for his home in America aboard the *George Washington* from Cherbourg on May 7th.

Arrivals and Assignments: The following missionaries arrived in Southampton aboard the *Leviathan* on May 11th; they have been thus assigned:

For the British Mission: Alvin P. McAllister, Salt Lake City, Utah, to the Ulster District; Hector P. Sadler, Payson, Utah, to the Manchester District.

For the French Mission: Clarence E. Barker, Ogden, Utah; Frank R. Bodily, Gooding, Idaho.

For the German-Austrian Mission: Eugene B. Merrill, Preston, Idaho; LaVar W. Thatcher, Salt Lake City, Utah.

For the Swiss-German Mission: Edward D. Clayton, Preston, Idaho; Irvine O. Lindquist, Logan, Utah.

Birmingham—The Kidderminster Branch Mutual Improvement Association gave a successful entertainment on May 1st. A sketch was given by the branch dramatic society, and much talent was displayed. The remainder of the program included songs, instrumental selections and recitations. Four persons were baptized by Elder Ezra M. Parry at a baptismal service held in the Handsworth Chapel on May 5th. They were confirmed by President Heber J. Matkin and Elders Kenneth H. Smith, Arthur T. Coleman and Henry J. Bates. Remarks appropriate to the occasion were given by Elder R. LeRoy Fletcher.

Hull—For the benefit of the Sunday School of the Hull Branch a concert and entertainment was given in Forrester's Hall on May 2nd. The Military Band of the National Union of Railwaymen rendered concert numbers, and local artists provided miscellaneous entertainment. The concert, under the direction of Branch President Robert H. Summers, was opened and closed with prayer and with hymns. More than one hundred patrons were in attendance, both members and non-members of the Church, and contributed to the success of the occasion, financially and otherwise.

Liverpool—On Saturday evening, May 5th, a concert was given by members of the Sunday School in the Accrington Branch. Games and refreshments were added features of the entertainment. The proceeds were used to buy flowers for the Mothers' Day program. The regular monthly missionary meeting was held in Blackburn on Saturday, May 5th. The missionaries reported harmony with their associates and happiness in their work. Assignments for country work were made.

Manchester—A baptismal service was held in the Manchester Chapel on May 7th, at which one person was baptized by Elder Earl D. Hone and confirmed by Elder LaMont A. Bentler.

Branch Conferences: Of the Burnley Branch, Liverpool District, on April 29th. The theme developed by the Sunday School was the "Restoration." President L'Etrenne Andelin and Elders H. Kenneth Brown, Iver L. Larsen and William T. Shipley, Jr., were in attendance. A favourable account appeared in the *Burnley News*.

Of the Blackburn Branch, Liverpool District, on May 6th. Resident members of the branch occupied the greater part of the time during the afternoon session; they gave commendable discourses. President L'Etrenne Andelin, Elders Iver L. Larsen, Stanley W. Layton and Howard J. Williams were the speakers in the evening meeting. The *Northern Daily Telegraph* published a good report.

Of the Halifax Branch, Leeds District, on April 29th. "The Restoration" was ably portrayed by children of the Sunday School. President Merrill Sandberg and Elders James O. Hawkins, Alden John Kirkham and Nephi Cutler were in attendance.

Of the Handsworth Branch, Birmingham District, on April 29th. The theme of the morning session was "Authority." The speakers at the evening gathering were District President Heber J. Matkin, Branch President John M. Joseph, Elders Kenneth H. Smith and Albert Brain, and Sister Annie E. Brain.

Of the Gateshead Branch, Newcastle District, on April 29th. "The Atonement of Christ" was the theme rendered by Sunday School members. President Charles E. Alsop and Elders Henry R. Price and Wayne L. Shaw delivered discourses. A statistical report showing the growth of the Church during 1927 was read by the District President in the evening meeting.

Of the Kidderminster Branch, Birmingham District, on April 22nd. "Christ's Sermon on the Mount" was considered during the Sunday School session. Resident members, President Heber J. Matkin, Elders Kenneth H. Smith and Herbert W. Carter were the speakers at the afternoon and evening sessions.

Of the Mansfield Branch, Nottingham District, on April 29th, "The Way, the Truth and the Light" was portrayed in the afternoon assembly. The speakers were District President Waldo L. Osmond, Elders John P. Hopkinson, Brandt D. Jorgensen, Joseph E. Whitehead, and Branch President Thomas E. Dove.

DEATH

STEVEN—Brother Samuel Steven of the Glasgow Branch, Scottish District, died on April 28th at Hamilton, Scotland, at the age of eighty-four years. Brother Steven has been a member of the Church for thirty-one years. Funeral services were held on May 1st at the home of Brother Steven's daughter in Burnbank. Elder Carl W. Buchanan conducted the services; President William Cooke spoke and Elder J. Ross Smith dedicated the grave.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN